AHIMSA

The Quarterly Journal of the
S. I. Humanitarian League, Madras.

VOL. II. No. 2.

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EDITOR :
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" AHIMSA "

436, Mint Street, Madras.

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अहिंसालक्षणो धर्मो अधर्मः प्राणिनां वधः ।
तस्मात् धर्मार्थिभिर्लोकैः कर्तव्या प्राणिनां दया ॥

Vol. II.] APRIL 1936. [No. 2
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Lord Mahavira's Message for Humanity.

LORD Mahavira was a contemporary of Lord Buddha and reformed the Jaina Church after His predecessor Parshvanath. Coming to the reformed Jaina Church of Lord Mahavira and some of the prominent features of Jainism, the first thing that would strike us most is the Ideal of *Ahimsa* as propounded by it. "Jiva is conscious, formless, characterised by *Upayoga*, attached to Karma, the Lord, the agent, the enjoyer (of the fruits of Karma), the pervader of bodies (large or small): that which goes upward to the end of *Loka*, being free from the impurity of Karma." Life to the Jainas is universally the same, and it is governed by the same immutable law of cause and effect. Not only is man endowed with *Jiva*, but also all creatures, including plants, animals, birds, insects; and even atomic and

invisible beings, like the smallest particles of the elements of the earth, the fire, the water and the wind are endowed with the soul (*Jiva*). This hylozoistic theory, as Jacobi calls it, is an important characteristic of the Jainas, and "pervades their whole philosophic system and code of morals." It is quite different from the animistic belief in the existence of spirits in stones, trees and running brooks. The latter had to be propitiated with bloody sacrifices, destroying other forms of precious life, but according to the Jainas life in all its forms is sacred, and as it moves towards the same goal it is not to be disturbed or disintegrated by any kind of violence. This is the rationale or psychology underlying perhaps by far the most dominating characteristic of Jainism—viz., the principle of *Ahimsa*.

Let us now have the very words of Lord Mahavira from the scriptures Sutra-Kritanga on Ahimsa as translated by Dr. Jacobi :—

"Some beings have motion, others not; it depends on certain conditions whether they are in one state or in the other, (e.g., big creatures) have one form bodily existence and then another. But all are subject to pain; hence they should not be killed.

"This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing."

"It is not myself alone who suffers,. all creatures in the world suffer; thus a wise man should consider and he should patiently bear (such calamities) as befall him, without giving way to passions."

"Do not kill living beings in the threefold way (*i.e.*, by your own acts, by order, and by assent; or by thoughts, words, and acts). You Monks, being intent on your

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spiritual welfare and abstaining from sins. In this way numberless men have reached perfection and others, who live now, and who are to come, (will reach it).

"He (a monk) should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvana, which consists in peace.

"Earth, water, fire, and wind; grass, trees, and corn; oviparous animals, the two kinds of viviparous animals; being engendered in fluids and in dirt and plants;

"These six classes of living beings a wise man should know and treat tenderly, in thoughts, words, and acts; he should neither do actions nor desire property whereby he might do them any harm.

"Untrue speech, sexual intercourse, personal property, taking things that are not freely given—all these causes of injury to living beings a wise man should abstain from.

"I say: the Arhats and Bhagavats of the past, present, and future, all say thus, declare thus, explain thus: all sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins:) slaughter of living beings, etc.

"Thus spoke the Arhat Gnatriputra, the reverend, famous Native of Vaisali, who possessed the highest knowledge and the highest faith, who possessed (simultaneously) the highest knowledge and faith. Thus I (Sudharma) say.

MOHANLAL DALICHAND DESAI, B.A., LL.B.,
Advocate, Bombay.

Women and Cruel Sport.

SHRI KRISHNA NIVAS,
Limdi-Kathiawar,
15th March 1936.

THE EDITOR,
'AHIMSA,' MADRAS.

Dear Sir,

I have read a re-print of Prof. Low's article "Women and Cruel Sport" in your magazine: and am deeply disappointed that a man of his talents should have so, needlessly, chosen to indict woman as being more cruel than man.

At the best, it can only be said he has shown the existence of cruelty in both sexes with the balance, as is the general verdict, actually against man.

Rebutting his arguments, one by one: if women in Spain attend bull-fights, do not men do so also: and is not their responsibility greater? For, with the stroke of a pen, this atrocious sport can be made illegal by men.

The general attitude of Englishmen and women towards this cruel sport is well known: so his mention of the unfortunate Queen Ena who attended it is needless and unkind. It must be obvious to all that it was at her Spanish Lord's command: for after that first year she was conspicuous by her absence.

The King, when Prince of Wales and guest of the King of Spain, refused to attend the bull-fight arranged in his honour by the King of Spain—so setting the final seal of the disapproval of his nation.

In killing, men, again, are not only the partners in pandering to the cruel vanity of women, but encourage them in this respect. Is it not men who hunt the seal for her and his own furs, and kill and main beautiful wild birds for her

so-called ornamentation ? And again, is it not they who are responsible for the fact that no law exists for making this cruel apparel illegal ?

Prof. Low's suggestion that women attended the dirt-track racing in greater numbers than men in the beginning, chiefly because there were more accidents, is a preposterous suggestion.

He has, evidently, forgotten the noble army of women who, lovingly and zealously, attend and nurse the sick and wounded in the wars brought about by men.

Prof. Low says, also, that women are more eager for the hanging of criminals than men: yet the petitions for the reprieve of criminals, invariably, contain more names of women than of men.

I know of no woman who is a vivisectionist: and I know that the anti-vivisectionist movement has more women followers than men: that, year after year, the petition for the abolition of this sanctioned cruelty is ignored; and legislation against this terrible cruelty is, still, not in force.

When woman is a perversion of her type, she may go to the extreme, I grant him that much alone: it is a perversion all the same; and it is made all the more self-evident because it is false to type.

Prof. Low achieves nothing to the cause so dear to our hearts by this reckless 'dossier' of a sex that, despite its liabilities,—which even Prof. Low admits,—has been, and still is the inspiration of the greatest of poets, mystics and statesmen.

I am sending Prof. Low a copy of my letter to you.

Yours sincerely,

ELIZABETH SHARPE,

F.R.G.S., F.R.E.S., ETC.

Evils of Vaccination.

Why Vaccination was made compulsory by Government?

BECAUSE the Government was made to believe by some Allopathic Medical Men that (*a*) Vaccination will surely protect for life, persons vaccinated from the attack of small pox, (*b*) the vaccine used for vaccinating is pure and harmless, and that (*c*) it will not produce any bad after-effect. Naturally the Government that existed then blindly believed this and made the vaccination law compulsory

Why Vaccination should not be made compulsory by Government?

Because :—

1. Medical Freedom like Religious Freedom is an inalienable right of every citizen.

2. To enforce any particular system of treatment *i.e.*, Allopathic system on individuals (still under experimental stage) against their wish is wrong. To insist on a particular system of treatment against the wish of the citizen is like insisting on a particular religion.

3. Even the allopathic doctors are not unanimous on the subject of vaccination.

4. Persons belonging to other schools of thought like Naturopathy, Homeopathy, Ayurvedic, etc., decidedly are against this sysetm of crude treatment.

5. The vaccine is not exactly defined, so much so, all sorts of pus are used for vaccinating in different grades.

6. The number of marks to be made for vaccinating is not exactly defined, so much so, though they began with one mark on one hand only, it was afterwards increased to six on both arms, and now again it has been reduced to two in one arm only.

7. What they mean by successful vaccination has yet to be defined.

8. The period of immunity or protection from small-pox after vaccination which they once asserted as being life-long, has now been changed into 10 years, (here in Madras, India). But the Rolleston Committee in England now recommends vaccination once in every 3 years with one mark in one hand only and that too with still more diluted lymph: although nurses and doctors who are in charge of small pox hospitals are advised to get themselves vaccinated every six months or as often as there are small pox epidemics.

9. The so called vaccine is no vaccine at all, but consists of rotten, purulent, filthy, disease producing matter taken from the eruptions on the skin of all sorts of innocent diseased sentient beings including calves, which are mercilessly tortured and very often slaughtered in procuring the same.

10. In mixing and diluting this filthy stuff called vaccine, all sorts of fluids like chloroform, oil of cloves, lanoline, glycerine, water, etc., are used from time to time in various proportions, in different places, and no two stocks are similar.

11. The whole affair is still in experimental stage. Any theory which is in the experimental stage should not be enforced by anybody, still more when the Government do not exactly define what the stuff is, and guarantee that it is pure and would not produce any bad after effect.

12. Since the filthy pus is scraped from the eruptions of innocent, healthy sentient beings including calves, after torturing and even slaughtering them mercilessly for selfish motives, such an act is quite revolting to and at variance with the religious beliefs and sentiments of every true Hindu: and still more is it revolting to all strict vegetarians and those who hold cows and calves as sacred.

14. Vaccination does not protect people from the attack of small pox, nor does it mitigate the seriousness of the attack, nor prevent people from dying.

15. On the other hand, vaccination has been found capable of producing new and incurable diseases, instead, such as syphilis, consumption, leprosy, erysipelas, eczema, convulsion, etc., and it is also by itself the cause of more death than simple small pox itself.

16. It is quite against common sense, and it is absurd to produce in a healthy, natural system, all sorts of diseases, known and unknown, to prevent a known disease, which may or may not happen in a life time.

17. Compulsory vaccination prevents persons from having a natural, healthy life. It is as atrocious as preventing persons leading a chaste and sober life. *In England, the birth place of this medical superstition, the vaccination law is not so rigid as in our land, The conscientious objectors are exempted from the law.* There the maximum penalty for disobeying is only 20 *s*. There it stops. While here, it is not only a first offence, but a continuous offence: and the maximum penalty of the same is Rs. 100 also.

18. This kind of medical tyranny is worse than any religious tyranny ever practiced by any government. Hence it is our bounden duty, by all possible but peaceful means, to do away with this Rakshasic system of compulsory vaccination, and maintain at any cost our natural rights.

So, I humbly request all the thinking, god fearing, self-respecting conscience owning citizens of our land, to join this League, and to agitate and agitate till this Cursed Compulsory System of Vaccination Act is removed from the statute-book.

For further particulars apply to:—

K. V. SUBRAMANIA AIYER,
Secretary, The Indian Anti Compulsory Vaccination League, Palghat.

The Protection of Animals.*

BY

ANNIE BESANT.

OVER the whole of Christendom to-day (Good Friday) men, women and children are bowing down in worship and in grateful reverence, recalling the death of the Founder of their Faith, re-membering the sacrifice He made for man. And there is a Christian legend that as the Christ hung dying in agony on the Cross, He felt against His tortured right hand, pierced by the cruel nail which held it to the wood, the soft rustle of tiny fluttering wings; He opened weary eyes and glanced, and there a little brown bird hovered, trying with feeble bill to draw out the firm-fixed nail; His life-blood had stained the tender breast feathers; He smiled and blessed; and, ever after, the crimson breast was the mark of all the robin-race, and they became the Robin Red-breasts, best-loved of English birds.

Another legend of love of animal to a divine Man in sorrow, this time Hindū: when Rāmachandra cried aloud in anguish seeking His ravished wife, a little squirrel of the woods ran up upon His breast, to tell what he had seen of Rāvana's fight; and Rāma stroked it tenderly with gentle hand, the tiny loving beast; and all the squirrels since that day have worn the dainty stripes that the divine fingers made in those caressing strokes.

In all religions the love of the animal for the man, of the man for the animal, has found the place and fit consecration. Go back as far as you will, and you will find animals sanctified

[* This has kindly been sent to us by Mr. C. Jinarajadasa, the President of our League, for publication in our Journal.]

by divine contact on the steps by the divine throne. In Egypt Apis manifested as Bull, Pahat as Cat. The Hindū honors the Bull of Mahādeva, the Swan of Brahmā, the lordly Eagle of Viṣhṇu. Among the Pārsīs Mithra has had His Bull, and the Chaldæan Oannes had His Fish. Among the Chrisians a favorite symbol is the Lamb, and what more loving and tender name is ascribed to Christ than that of 'the good Shepherd'? Everywhere we find the same idea; and why? In order that by the holiest sanction religion could give, the animal might be encircled with the halo of divinity, and a tie wrought between the Diety and the brute. Man is a thoughtless and a hasty being, apt to tyrannise over the weak who serve him, apt to forget all he owes to the strong and silent helpfulness of the animals he owns; to recall that debt wise men have lifted the animal into the radiance of the Divine, that the sacredness given to a few might spread out over the animal world. Therefore is this worship so wide-spread, and the love of the animal interwoven with the holiest feelings of humanity, so that men and women of every creed might admit the righteousness of the holy mission, when any came to plead for the protection of the animal, came to voice the needs of the inarticulate, the suffering that could only moan. not complain. If there be one thing more than another that stirs the heart of every right-feeling man and woman, it is the suffering of the helpless who cannot plead for themselves, the suffering of the child in humanity, of the animal in the lower world. These are indeed fit objects of compassion, and those who ignore the claims of the helpless need not hope to receive either justice or mercy for themselves.

Speaking as I do here to-day on behalf of the Imperial League for the Protection of Animals, which Mrs. Charlton is here to found with the help of friends in India, both English and Indian, I want to put to you two lines of thought along which I would fain lead you. The first is the question: What

can we do? The second: Why should we do it? I put the practical one: What can we do? first, for a definite reason. If I make only an appeal to your sympathy, then, though your feelings may be stirred for the moment, there is a danger lest they should evaporate without action, for lack of any definite objects at which you can aim. There are many who are ready to help animals, ready to protect their interests, to alleviate their sufferings, but who do not know how to expend their energies, and these would work if they knew what to do.

Mrs. Charlton was right in saying that through the country districts in India there is very little need of any protection of animals. Indians are naturally gentle and kindly, and treat animals well. Go through village after village, and notice the relations between men and animals, and you will find them satisfactory. The men and the animals are friends, although masters and servants. The cattle, goats, sheep, donkeys, need no driving from place to place; they follow their owners to the fields or back to the home. You see a peasant returning from labor with his bullocks behind him; look at the eyes of the animals, and you will find them untroubled and friendly. This harmonious relation of man and beast grows out of religious feeling; the Hindū believes in one Life, one Consciousness, in vegetable, animal and man, so that the animal shares the Life that lives in the man. The Hindū is taught to see God living in the animals round him, and this universal belief has had its humanising effect on the relations between men and animals. Apart from this, there is the special reverence paid to cattle, on whom agricultural prosperity depends: the bull that ploughs the field, the cow that yields the milk which feeds the family—these are the parents of the village. The cow is regarded as the mother, and is fed and tended as a religious duty; she is washed, brushed, decorated with flowers—is literally worshipped.

It is not in the country, then, that protection is wanted

for the animals; but when we come to the great cities—alas! everything is changed. Here indeed is protection of animals imperatively demanded, for in the cities men become brutalised and animals are tormented. I am not thinking so much of underfeeding, though that is common, for the ribs of the driver are often as visible as the ribs of the driven, but o many cruelties which are habitually practised, and which ought to be stopped by the strong hand of the law.

One of the first of these is the terrible over-loading of bullock-carts. In every street in Calcutta we meet with over-loaded carts, laden with bricks, stones, bales of various kinds; in the crowded streets carts are continually being stopped, and every stoppage means the difficult re-starting of the over-heavy load, for even where the animals under the yoke can pull with effort the cart or truck once set going, the strain to re-start the dead weight after a stoppage is often terrible to witness; and when there is a slight incline the bullocks' struggles to drag the cart up it, and the blows showered on them to force them into unnatural exertions, cry aloud for the interference of authority.

Some attempts have been made to check over-loading, but they have not been effective. In 1869, Bābū Pūrna Chanḍra Miṭṭra brought in a Bill which passed into law for the Prevention of Cruelty to Animals, which contained a provision that no cart should be overloaded, and making those responsible for the overloading liable to punishment. But the Act has practically been a dead letter in this respect, owing to the difficulties of determining what constituted overloading.

The best thing to do to prevent this form of cruelty is to divide draught animals into classes according to size, and then to assign a maximum load for an animal in each class. There would be no more difficulty in doing this, than in classifying ponies for purposes of sport, and without this all enactments as to overloading must fail. The load that can be drawn with

ease by a large bullock is killing for a small one, but once the classes are fixed there will be no difficulty in protecting large and small alike from overloading. If the local Society cannot take up the subject, one of the first efforts of the Imperial League should be to press for a Bill against overloading. Meanwhile, each passer-by who sees a case should stop, ascertain the name of the owners, and report to the Society.

The next question to deal with is the housing of milch cows, and their treatment in the city cowsheds. Really, cows whose milk is to be used as human food ought not to be kept in the city at all, if only for selfish reasons. In all civilised countries efforts are being made to remove cows outside the limits of crowded cities. To keep cows in crowded districts is bad for the drinker of milk as well as for the yielder of milk. Milk is readily impregnated with dangerous poisons of all kinds, and good and health-giving milk cannot be obtained from cows herded together under insanitary conditions, deprived of air and light, and without the green food necessary for the maintenance of their health. In Calcutta, as you can read in the report of Mr. Justice Brett, the state of the cowsheds is abominable. Moreover, the life of milch-cows here is very brief; a young cow is purchased, a calf is born, is removed from the mother almost immediately and sold to the butcher, and then—with the help of the unmentionable cruelty of phooka—the cow is drained of milk so long as she yields any, and then follows her calf to the butcher. Young and valuable milch-cows are thus sacrificed after they have borne but a single calf, and that calf having been slain, so that there is a steady drain of life most valuable to the country. The cow, as giver of milk and mother of cattle, is one of the sources of agricultural wealth, and they are being ruthlessly sacrificed in this great city to the ignorant greed of a few.

And here let me appeal to my own countrymen, rather than to my Hindū brethren. The removal of the calf soon

after birth, and the sale of the milk intended by Nature for its nourishment, is a double blunder. The milk of the cow for some days after the birth of the calf is not wholesome for human food, and all cowkeepers who know their business leave this milk for the calf who needs it. In Benares, for instance, the milk is not used until the tenth day. Apart from this, the flesh of so young an animal is—even from the carnivorous stand-point—unwholesome, more unwholesome than it would be later. But I base my appeal on other grounds than these. The sale of cows and calves for food shocks the religious feelings of the great majority of our Indian brothers, and digs a gulf between the races dwelling in this land. General Beatson—who had in charge the arrangements for the Royal party when T. R. H. the Prince and Princess of Wales visited India—and the Mahārajā of Idar some time ago asked me if I would not start a movement against beef-eating among Englishmen and Musalmāns. General Beatson said that a very large number of officers and men in the Army would willingly give up eating beef, so as to conciliate the Hindūs, who formed the bulk of the population, thus removing one of the barriers which separate the races from each other. Sir Antony Macdonnell, now Lord Macdonnell, while Lieut. Governor of the United Provinces, never allowed a morsel of beef to pass his lips, in order that he might not, for the gratification of his palate, alienate the people whom he ruled. You may remember also that the Amir of Afghānisṭān, when he was here, would not sanction the slaughter of cattle, because he would not outrage the feelings of the people who were offering him a national welcome. Here then is a thing which you, my countrymen living in India, can do: forbid beef to appear on your tables. Hundreds of thousands of cattle are slaughtered for you; if you put a stop to this, you will confer an enormous economic benefit on India, as well as win millions of grateful hearts, for all these saved cattle will be available

for agricultural purposes. Famines have swept away millions of cattle, and the supply is yearly becoming more inadequate for the agricultural needs of the country. If out of sheer good-will and gentleness of heart you will resolve to cut beef out of your dietary, you will remove a great cause of sore feeling, and you will increase the supply of cattle for agriculture. Here is something you can all do at once.

Next, some method of loading donkeys should be devised other than the strap passing round the haunches, for this often cuts into the flesh and causes an open wound. Meanwhile, any one who sees a donkey overloaded, wounded by the strap, or cruelty hobbled, should stop and remonstrate with the owner, and, as a last resort, bring the case to the notice of the Society.

But, why should you take all this trouble, why should you concern yourselves with the sufferings of animals? You have so many things to think about—reforms, budgets, elections, and what not. I have nothing to say against any of these interests and activities, for they all have their place in the varied life of a nation. But that is no justification for ignoring the sufferings of the animals around you, by whose help and patient service all your activities are carried on. The results of indifference to animal-suffering are far-reaching as in a moment I will show you. But you may perhaps say: "I am not indifferent. I pay my five or ten rupees to the S. P. C. A. Why should I trouble further, when I pay others to see to it?" That reminds me of what I have known of some orthodox people, who say many of their prayers by proxy, and pay a substitute to recite for them their mantras. Charity by proxy is a poor thing; our debt to the animal world cannot be met by paying a few rupees which we do not miss. The animal has a claim on every one of us for personal care and personal protection. We must not pass by on the other side —like the priest and the Levite in the parable—when we see

the commission of an act of cruelty: we must play the good Samaritan, must stop, remonstrate and prevent. Every act of cruelty which we see and do not try to check forms part of our destiny in days to come; we share in the cruel action we do not hinder, and we must share also in the inevitable re-action of pain to the doer. Human law cannot touch us, but the divine law cannot be escaped. Truly has an English poet said:

> **Though the mills of God grind slowly, yet they grind exceeding small,**
> **Though He stands and waits with patience, with exactness grinds He all.**

Every act of cruelty which a man sees and does not seek to hinder falls into these mills of God, and is ground out as pain to himself.

There are two ways of stopping cruelty: one by losing your temper and abusing the man; this is infinitely better than callous indifference, but it is not the best way. The best way is by gentle remonstrance, explanation and persuasion. Gently explain to the cruel man what he is doing and the result of pain it will bring to himself, for he is often more thoughtless and ignorant than deliberately cruel. The ignorant man, like the child, lacks imagination, and we have to help him as well as to protect the animal. To make him desist for the moment through fear is not enough; we must remove the cause of cruelty, not merely drive it underground.

And now comes the fuller answer to the question: Why should we exert ourselves to stop cruelty? Because on the more evolved lies the burden of guiding evolution in his own sphere, and Society goes upward, or begins to descend, in evolution as cruelty is, or is not, inflicted or tolerated. The qualities that distinguish man from the brute are mercy, tenderness, gentleness, compassion. Human bodies are formed to express these, and their nervous system is builded as an apparatus for this expression. It is no excuse for human cruelty that the lion kills the stag, the cat the mouse, that

"cruelty is in the scheme of nature." It is not in our part of the scheme. Human beings are higher than animals, and though they may inherit tendencies to cruelty from their savage ancestors—as they inherit tendencies to gluttony and promiscuity—they can only evolve by transcending these, and their further evolution must be away from the brute and towards the God; they must "let the ape and tiger die," and rise along the lines of mercy and tenderness, not sink along the lines of cruelty. Where indifference to cruelty is found it means the decay of Society, its entrance on the downward grade; where acquiescence in cruelty is found—under whatever name the cruelty may shelter itself—that Society is decadent and has no future, unless it changes its ways; the bodies born into it will become coarser, generation after generation, until it has sunken into savagery.

Sometimes it is said in defence of cruelty: "The animals are ours, given to us for service." Granted. But given for what purpose? Are they given to us that we may treat them with cruelty, and train them merely for our own use, or are they given to us that we may co-operate with nature in their evolution, that we may play the part of elder brothers, of friends and educators, instead of the shameful part of tyrants and oppressors? It is ours to teach the animals with which we come into contact—they are future human beings—to develop their intelligence and train their faculties, in the same spirit—though on a lower level—in which we train our children. You are not brutal to your own children, though you call them yours. Oh! be tender and compassionate to these younger souls encased in animal bodies, and let your superiority be the measure of your gentleness. Then shall the whole atmosphere of your surroundings change, and cruelty, ill-treatment, indifference, will give place to mercy, gentleness and tenderness. Animals have their rights, and we have duties towards them, for rights belong to the weak and duties to the strong.

Go forth then, as knights, for the protection of the weak. Persuade, teach, if necessary, coerce. Hold animal shows, in which prizes shall be given to the best cared for bullock, horse and donkey, for these will serve as education and as encouragement, and do more good than prosecutions. Reward for good is better than punishment for evil, as love is better than hate. Take up as your personal duty the protection of every animal that comes in your way: see to it that no avoidable suffering is inflicted upon any. So shall you deserve and win that noblest of all titles; "The friend of all creatures."

A Horse's petition to his driver.

Going up hill, whip me not;
On level ground, spur me not;
Down the hill, hurry me not;
Loose in stable, forget me not;
Of hay and grain, rob me not;
Of clean water, stint me not;
With sponge and brush, neglect me not;
Of soft, dry bed, deprive me not.
Fatigued or hot, wash me not;
If sick or cold, chill me not;
With bit or rein, jerk me not;
And, when angry, strike me not.

AHIMSA

OR

The Call of the Soul of Man.

Men sometimes are masters of their fates—Shakespeare.
I wish no living thing to suffer pain—Shelley.

"IF a man is not happy, it is his own fault, for God meant all men to be happy"—so taught the Stoic philosopher, Epictetus. Happiness, at least in the form of freedom from pain and anxiety, is coveted by all, but all do not know that it is a boon within the reach of every one. We have only to seek it rightly to find it actually. The whole position may be summed up thus. "Do you want to be happy?" "Yes? Then, seek and find it within yourself." Then you would find it without yourself also. In the world of the senses everyone is a king; in the spiritual world everyone is a God, actual or potential. The aim with which I write this confines me chiefly to the inner or moral and spiritual needs of mankind. Of course these always presuppose an established order of things in the locality where they can arise. Security of person and property, freedom of thought and action and a certain amount of intellection and culture are the most important conditions precedent to any considerable rise in the moral and spiritual needs and refinements of a people. Nature gives us a great choice to be happy and free, of course always consistently with the well-being of the other many creatures of the same great Mother, Nature.

So far so good. But man rises and sets this simple Eden

in disorder. He is gregarious and greedy. He is sociable and selfish. "I must live with my brother but share with him only my sorrows" this is the attitude of man. Here really is the root of all evil. Man's mind is fraught with two inconsistent desires. He wants to eat his pudding and keep it too. "To me all, to thee what I wish to be thine." This is the motto. But the spark of fair equity and contented self-lessness is never extinct in all bosoms. Wise men feel that the true mode of life recognises both mine and thine; and that live and let live is a better policy than all to me and to thee only what I allow. This is the outer life of man, shaped by the many circumstances great and small, over most of which he has no control whatsoever.

But what he would eat and how he would clothe himself and go into society are not the only needs of man. His body needs these things; but he has got a mind too, which is ever-active and very inquisitive. The remarks that follow would deal with two things, I. The aim of our pursuit. II. The principles of action to achieve that aim.

I. The Aim of our Pursuit.

This is the really crucial point. In this little paper I began by mentioning happiness as this aim. Every one wants to be happy. But there are as many meanings of happiness as there are persons seeking it. Generally it is something that a man does not have which is the object of his happiness; and as soon as this is attained, his desires shift on to something else. It is this horizon-like character of ever-receding happiness that is at bottom the cause of most of the negative pessimistic creeds of the world. Scepticism is the child of this. Agnosticism and Atheism take their rise in this soil. The *Kshanikavâda* (transitory) system of Buddhist thought is not unlike this uncertainty of happiness. But there is one point which is common to all meanings of the term "happi-

ness." It is that every one wants to be free from pain. All pain is an index to some deficiency or other in us. Every human being has an ideal, to rise up to which is his instinctive desire. To cover the distance between this ideal and our actual condition, physical, mental, moral, pecuniary, social or spiritual, is our constant effect and desire. If we succeed in this, we are happy, if not, we are miserable. Thus the question of happiness really resolves itself into the highest ideal that every man can elect to put before himself for realisation.

Now on the slightest thinking it will be plain that in determining this Common Ideal of Mankind, we cannot disregard our dual constitution. Man is neither spirit alone, nor body alone. It is a spirit encaged in a body. It is life functioning through matter. Therefore, whatever the relative metaphysical value or importance of soul and body may be, in our practical lives both have to be taken into consideration. So the ideal must be an Ideal soul in an Ideal Body. That would give you a perfect man, a human-divine being. A few chief characteristics of the Ideal soul may be mentioned.

(1) Consciousness is the foremost of them all. Then (2) knowledge dispeller of ignorance finds its residence in it. (3) With clear knowledge comes steady faith. The Biblical reproach of Christ: "O thou of little faith," refers to the same fulness of faith as is denoted by the Samyak Darshan of Jaina philosophy. (4) The knowing soul, with an unshaking faith has naturally peace, power and bliss. And this trinity, peace, power and bliss may be given as the last comprehensive characteristic of the ideal soul in our present enumeration.

We need not elaborate the elements of perfection of an ideal body. It must be formed and trained perfectly. It should give pleasure to all, pain to none, by its sight, touch and activity.

Then the aim what we follow is: A peaceful and happy soul and a calm active mind.

II. The Principles of Action to Achieve that Aim.

The aim given above is unexceptionable. Every rational mind will rise to it as naturally as water flows down to a lower from a higher level. All human ideals are only altered forms of our ideal: A peaceful and happy soul and a calm and active mind. But how to achieve it?

Some suggest Universal Altruism as the end of all civilization. Others making cynicism their starting point put it down as disguised and sugar-coated selfishness. Perhaps the truth lies midway between the two. His own pleasure or happiness is the first pursuit of man. But being gregarious and rational he sees that his success depends upon co-operation with others. To bend them to his will, he serves and makes believe that he serves them. But such is the design of human life that what we seek as pleasure, in the moment of our attainment turns out to be the performance of a duty. Men marry, seldom if at all, for any other purpose than the pursuit of one of the keenest delights of all living creatures, but nature so ordains it that their highest bliss is contemporaneous with the propagation of humanity. Nature is a hard taskmaster, but at the same time she is clever beyond compare. She underlines our duties with our most irresistible joys. Thus even our most selfish calculations carry us out of our narrow selfishness, and fill us with consideration for others. But in actual practice men are not so selfish as all that. There is an untold wealth of genuine sympathy and generous effort in most men and women, which, apart from the necessity of co-operation detailed above, inspires them with the darling spirit of sacrifice and our adorable eagerness to relieve pain and care wherever they may have fixed their keen-cutting teeth. For such, the sight of suffering is sickening. For such, their bread is moistened with hot, salt tears, because their tender hearts cannot brook the contrast—only too often seen—of their rich repasts

with the lean, hungry lips of the beggar's boy seeking the milkless breast of the haggard mother driven to the brink of the grave by gnawing famine or relentless pestilence. Our own motherland, India, is a daily theatre of these tragic scenes. Indeed, so common are they that we notice them not until grim custom loosens her grasp and the old agony in a pathetic face wears a new garb of woe for our long—accustomed eyes. Then selfishness is drowned and the kinship of our souls with those of the sufferers becomes manifest. Then we approach the first principle of action which can lead us to our goal. The pain from which I want to free my soul mocks me unless I drive it out of my fellow-souls too. This is the full and only true interpretation of the principle of *Ahimsa*. *Ahimsa* is a privative term implying the negation of *himsa* or injury of any kind. But its significance is not complete without its positive side, *viz.*, not only *avoiding giving pain to others*, but also making *active exertions to relieve and remove it* from others whencesoever it may have come there. This is the first of our principles of life and forms the coping-stone of the Jaina system of Ethics.

I shall give here only one other principle of action. Freedom is the universal beloved of mankind. Everyone loves liberty. Liberty connotes Power. Can one guage the depth of our gratitude to one who shows us in our own home a rich treasure when we are weeping bitter tears of woe at our ignominious proverty? Many are the quarters from which my incapacity to rise and to save my soul from damnation everlasting is preached to me. But it is not the truth. The chisel that moulds it into shape is in my hand; the form into which it is to be moulded is in my brain. Time and space and all that they contain are my slaves, the tools ready to my hand. Who, then, is the maker of my destiny but myself? This is the second of our principles of action. "Have a life of your own" as Rosetti had it. Or as the

sweet singer of Avon put it: "Men sometimes are masters of their fates."

To sum up. The ideal evolution of the soul to a condition of perfect peace and bliss is our goal. And the two chief principles of action are: Diminish and destroy the pain of living creatures, and realise your greatness and responsibility because you are the sole architect of your fate with unlimited time and space and the whole world as your materials. And this is the spirit of Jainism. Peace be to All !!

—A. Jain.

To-day.

We shall do so much in years to come.
But what have we done to-day ?
We shall give our gold in a princely sum.
But what did we give to-day ?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak to-day ?
We shall be so kind in the after-while.
But what have we been to-day ?
We shall bring to each lonely life a smile,
But what have we brought to-day ?
We shall give to truth a grander bird,
And to steadfast faith a deeper worth.
We shall feed the hungering souls of earth.
But whom have we fed to day ?
We shall reap such joys in the bye-and-bye,
But what have we sown to-day ?
We shall build us mansions in the sky.
But what have we built to-day ?
'Tis sweet in idle dreams to bask,
But here and now do we our task.
Yes, this is the thing our souls must ask.
What have we done to-day ?

Equal Respect to members of Sub-Human Kingdom.*

BY

C. R. N. SWAMY, RANGOON.

THE next Plank in this World Platform is "to give to all members of the Sub-Human Kingdoms the equal respect that is their due." It gives to all members of the Sub-Human Kingdoms, what I may term, their "Charter of Liberty" and to the Youth of the world a greater recognition of the sacredness and unity of all life and a call to their sense of justice and fair-play. But to us, Young Theosophists, this Plank gives a truer understanding of the First Object of our Society. To me, that Object does not contemplate a mere 'Brotherhood of Humanity,' but it contemplates the '*Universal* Brotherhood of Humanity'—the brotherhood of Humanity with the other Kingdoms of the Universe. Hence, while belief in the brotherhood of Humanity might entitle one to membership in the Theosophical Society, one does not become a true Theosophist until and unless he or she begins to realize the brotherhood of Humanity with the other Kingdoms of the Universe. This plank thus embodies the highest ideals of every member of The Theosophical Society, whether young or old. But, to realise this ideal, mere tolerance and mercy to the Sub-Human Kingdoms are not enough, however essen-

* An address delivered in proposing the **fourth plank** in the World Platform for Youth at the Youth Parliament during the **Diamond Jubilee** Convention of the Theosophical Society at Adyar.

tial they may be; reverence, deep and profound, for the one Life that vibrates in them and in us alike is what this Plank demands. The animal, the vegetable, the mineral, the elemental; each of these is an aspect of that one Life, and each is needed for Life to completely express itself. Certainly, no one aspect has a right of expansion, if such expansion leads to the extinction of any other aspect. Man has no right to exterminate the animals to make more room for his greedy schemes of self-expansion.

Then the question arises: "Is the giving of such respect, or reverence, to members of the Sub-Human Kingdoms a practical proposition?" Respect for slaves, respect for the masses, and equal respect for women, have all proved intensely practical, though their practicability had not long ago been gravely doubted. I have no hesitation to assert that the respect which this Plank contemplates will be no less practical. In fact, the life of every great Teacher of mankind is a practical illustration of the highest respect and reverence paid to members of the Sub-Human Kingdoms, and idol worship has for its basis the respectful recognition of divinity even in the mineral.

We now come to the other aspect of the Plank, namely, "How to apply it." Within the few minutes at my disposal, I can but indicate the broad outlines, leaving details to be filled in by individuals and groups engaged in the practical application of the Platform. The principle underlying all the schemes to give effect to this Plank should, I suggest, be the well-known principle, "To each according to its needs; from each according to its means."

Taking, first, the elemental and mineral kingdoms: there is not very much that Humanity can at present do, beyond a definite recognition of the divinity dormant in them. A large portion of humanity is still ignorant of the very existence of the elemental kingdom and of its need for violent vibrations for

further growth. Of course, the less evolved animals supply more than enough of the sensuous passions necessary for such vibrations. Ours is the much nobler task of controlling our passions without suppressing them. While suppression kills the growth of the elemental, I should think that control helps it to give proper shapes to the materials which passions give. Respect for the mineral kingdom should result in a sympathetic study of the needs of this kingdom by our minerologists, geologists and chemists. The mountains, rivers and forests on the surface, as also the mineral wealth below earth's crust, have come into being through long periods of time, to fill natural needs. Blind exploitation of these, without understanding their real nature and purpose, is perhaps responsible for many of earth's cataclysms.

A respectful study of the vegetable kingdom has already been initiated by Sir J. C. Bose, who has proved, by modern scientific methods, the basis of the present Plank as far as that kingdom is concerned, namely, the presence of sentinent and even intelligent life in the plant and the tree. It is now an established fact that the tiniest plant and the mightiest tree feel pain, and, therefore, must be capable of experiencing pleasure. Yet, the amount of needless pain and death inflicted on the vegetable kingdom in scandalous. Whole forests are burnt down to supply our kitchens with charcoal, when electricity and coal might well serve the purpose. The best of furniture and the largest of building operations could now be done exclusively with metal, china and other mineral products, and there is not the slightest justification for disforestation projects, converting the giants of the forests into dead wood for commercial profiteering. Even the pain inflicted on plants for the supply of food can be reduced to an absolute minimum, and perhaps even eliminated, by so reforming our diet that it consists of milk, sugar, salts and such fruits as do not, in being used, either cause pain to the plant or deprive it

of future seeds. All this unnecessary exploitation, infliction of pain and destruction of life should cease. Laws for prevention of cruelty to plants and trees should grace the Statute Book of every country. Children should be taught that to uproot a plant or to cut down a branch is as unkind as to kill a grass-hopper or to pluck the wings of a butterfly.

This is the negative aspect of the Plank so far as plants and trees are concerned. The positive aspect is our realizing the fact that the ideal of the vegetable kingdom is beauty and our helping it in its growth towards its ideal of perfect beauty. No home or school of the future will be complete without its garden of perfect flowers and fruits, and no city or country without its parks or reserved forests where plants and trees have the best of care. There is, however, a false sense of beauty, as expemplified in the " Japanese Oak," a giant of the forests, stunted and crushed to fit into a glass case as a decoration for drawing rooms. Men have at last, awakened to a realization of the cruelty which produces the baby-feet of Chinese ladies, but surely that stands no comparison with the torture which produces the Japanese Oak.

Applied to the animal Kingdom, this Plank brings to the Youth of the world the recognition of the inherent of the animal to citizenship of the world. Such recognition carries with it the right of the animals not to be bought and sold as commodities of commerce. It is criminal to raise poultry and cattle for slaughter ; to convey them in cattle ships and trains so heartlessly cruel that not even half the live " cargo " in them reach their journey's end alive. It is inhuman to tolerate slaughter-houses and abattoirs which have gradually become more necessary than even churches and temples, and to maintain that pitiable class of humanity called butchers. Such recognition further carries with it the declaration as illegal, of all forms of fishing and hunting for food, of all experiments on animals for so-called advancement of science,

of all sport which has for its joy the seeing of innocent animals die, of all forms of dress which demand the torture and death of helpless creatures, and of all forms of worship which entail the shedding of blood.

As free citizens of the State, domestic animals form members of the families in which they live. They are entitled to better housing and attention, to hospitals for the sick and to homes for the aged. With the coming of machinery, drudgery has been taken away from the life of the animal, leaving it to more useful and intelligent work. It is now for us to fit the animal to this new type of work. I suggest schools for animals in the place of the prisons we have for them at present, more politely called the "Zoo," because our sense of justice tells us that the animals in it have done no crime to deserve the imprisonment. The numerous instances of thinking, speaking, counting, acting and even laughing of animals and pets are clear proof of the intelligence dormant in all members of this Kingdom. In the schools for animals qualified instructors will help the animal to further unfold its intelligence and thus hasten its evolution.

Lastly, we should not overlook that kingdom which, though nominally human, is, for all practical purposes, worse off than even the animal, namely, the criminal and the savage. Being human, these are, of course, entitled to no less respect than the members of any of the Sub-Human Kingdoms. Only as the respect of Humanity recognises the divinity dormant in the criminal and the savage will they themselves recognize it. That is the greatest argument for Prison Reform and National Home-Rule.

That, in short, is the fourth Plank in this World Platform for Youth. It recognises the existence of the elemental kingdom and its needs; it condemns all ignorant exploitation of the mineral kingdom; it grants the vegetable kingdom its right of protection from all harm; and it gives to animals, as also, to

the criminal and the savage, their inherent right of citizenship of the world. This plank will, I am sure, revolutionise world thought and bring the Golden Age many thousands of years nearer if only we, Young People, mean business and do our best during the coming years to give effect to it. I now formally propose, and request you to accept, the fourth Plank in this World Platform for Youth, namely, that we pledge ourselves

> " To give to all members of the Sub-Human Kingdoms
> The equal respect that is their due."

Let us be kind.

Let us be kind ;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.

We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way to-day, to-morrow—
Let us be kind.

Correct Meaning of Devi Worship.

BY

A. N. S. PATHY, East Rangoon.

THE advent of Mother (Anandamoyee), is celebrated throughout India in one or other ways, but in Bengal with all pomp and grandeur it deserves (at the close of the rains with its attendant floods, diseases and other disorders) as the fore-runner of the ensuing Spring, when Mother (Nature) is in all Her glorious garb of rich green foliage and all vegetation in bloom and all men and creatures are happy.

We adore her as the Supreme Mother and the giver of all peace, happiness and Bliss. She is also known as Ma-Shakti (Power)—as the Divine principle, creating, preserving and destroying this universe. She is the ultimate reality from which the whole world and ourselves have been projected out, by which we are preserved and unto which we will get ultimately merged. She (or Her form) is Sat-Chit-Anand. She is none but the Supreme Reality, the Omnipotent, Omnipresent, Omniscient Being—God or Goddess. We call this Reality as Mother (in the Feminine gender) as all this universe has come out from Her and Her unbounden *Love* for all beings is said or supposed to be as that of a mother—for She is Love. (God is Love.)

All forms of goddess Durga, Lakshmi, and Saraswati are nothing but symbolic expressions of the different aspects or attributes of the same Divine principle. In adoring the symbol, we should not forget the reality behind it.

Man is supposed to be born in ignorance, want and darkness. Saraswati is the symbolic expression of that purity

(knowledge) which expells our ignorance and brings us wisdom. Lakshmi is the expression of that Divine Wealth which keeps us from want for the preservation of ourselves and to give us strength to fight our way to Bliss. Mother Durga is the expression of the Force which helps us to kill all our passions, desires and all evil tendencies in us. A right worship at Her altar will move Her to cast away the garb of Maya (with which she is also expressed) and reveal the Iswara behind or beneath Her (Maya). But who is this Iswara apart from Her (Maya or Shakti) ? They are one and the same ! The never changing attribute in Nature is Iswara or Shiva and the Divine aspect which expresses itself in this changeable universe is Maya and the Force which changes is Shakti.

Sages and wisemen have said that the universe is the expression of God and the moment we are freed from Maya, the Divine (Iswara) behind the universe is revealed to us. When Rudra-Siva (in the masculine aspect or Kali Durga or Rudri in the feminine aspect) reveals Himself (or Herself) before us it is all Anand—Bliss and Happiness. For God is Bliss and Love and through the practice of Love (for all beings and Bhakti—Love towards God) we may attain Bliss.

May we all worship Her in the "Right" way and be in Bliss !

Right Worship.

What is the Right Way to worship Her ?

No one becomes learned by the mere worship of Saraswati. One should himself study to acquire wisdom and learning. Right worship of Saraswati means engaging oneself in learning.

Every one wants to become rich. But who can (in general) become rich unless he or she strives for it ? Hence by the worship of Lakshmi is meant, right action to earn and acquire wealth.

Similarly, what is the right worship of the Mother to acquire bliss and to be fit for the presence of the Mother that She may reveal Her Divinity behind Her Form? Is it by sacrifice that Her worship is fulfilled? Yes, it is by *Right sacrifice* that we can make ourselves fit for Her presence, and experience the Bliss, *Anand.*

Sacrifice.

Is it by the sacrifice of goats or other animals that we may obtain our objective, or Mother will be pleased to accept and bestow on us Her Bliss? Can it be that the All powerful Mother be pleased with the sacrifice or slaughter of Her creatures when she is the Mother Divine of All—Human and sub-Human? Then how this sacrifice of animals came into practice and what may be the idea underlying this sacrifice as might have been construed by our ancestors?

The supreme Reality is said to be sexless, nameless and formless and that we, through our love, devotion and insight, give it the form, name and sex expressions. The expression is symbolical or allegorical. Thus we have seen that Saraswati is an expression of Wisdom, Lakshmi of Wealth and the state of preservation and Kali, or Durga is the allegorical or symbolical expression of the same Divinity which destroys the evils (demons) and frees us (the world) from suffering or in other words leads us to Bliss.—(*Anand*).

Similarly the idea of sacrifice as conceived by our ancestors ought to be only an allegorical expression of the real sacrifice that is required of us before a symbolical expression of Divinity. There could have been no other motive or idea with which the message of sacrifice has been given to us. Otherwise, the attribute alluded to the Divine Reality as *Mother* and Her universal Love of all is negated. The very act of sacrificing (killing) of animals before the Mother (or any God being the same Reality) is against the Truth embodied in the Form before which the sacrifice is made. No mother

will like the destruction of a few of Her children however useless or ugly or undeveloped they may appear to be. Neither can love be attributed to the act of killing in the presence of the One whose form is Love. Then what is the right sacrifice, if what we do at present is wrong and what truth the allegorical expression embodied in sacrifice represents ?

Before explaining the sacrifice, we shall see what all are or were offered as sacrifices in India in material form generally. They are the males of (1) Human beings, (2) elephants, (3) buffaloes, (4) goats, (5) pigs and (6) fowls. The first is prohibited by Government and the second has fallen into disuse being very costly and risky to the performer ; the others are being offered even to-day in different parts of India.

The thought of man-slaughter is shocking to us and the killing of the others escapes our imagination for they are weak, insignificant, entirely within our control, and we are strong. The age long custom has blinded our vision to see or understand the Truth and feel for the dumb millions slaughtered year after year. May the Mother Divine give us wisdom to understand and strength to fight out evil and with that torch in hand shall we see the Truth about the so-called animal sacrifices. We shall now see what factors are symbolised in the idea of the above animals :—

(1) Man (Nara Bali). Man is said to be born in ignorance and darkness. In this state of ignorance, he is undeveloped, crude in his manners and outlook. He is a savage (dark-man) devoid of any feeling of right understanding. His continued preservation is a hindrance to progress. Sacrifice him !—Create a new man out of him (i.e.) a purer man of him. How ? Not by mortal destruction, but by making him better by imparting wisdom and right-understanding. Just as a tree is sacrificed for its useful timber, the crude ugly looking ore or nugget is sacrificed in the production of useful and

beautiful ornaments and vessels, and the age of boyhood is sacrificed for the age of the youth, so are you required to sacrifice the idea of savage for the cultured. In this sacrifice, the undeveloped and uncongenial abstract is discarded to evolve something new and useful without destroying the reality or truth behind. When you are called upon to offer this human sacrifice, it is not to catch hold of a man and slaughter him: the idea is that you should sacrifice your ignorance and develope wisdom by the right acquisition of knowledge and understanding by association with the learned and the wise, by becoming cultured, purer in thought and understanding. Then only wilt thou be fit for the presence and blessing of the Mother Divine. Sacrifice the savage within you.

Based on this view we may easily explain the rest.

(2) Elephant (Gaja-Bali.) The elephant is a very huge animal of considerable strength (brute-force), dark in appearance (impurity and ignorance), with very small eyes in consideration of the size of the body (narrow in vision and angle of understanding), generally slow in motion to its size (sluggard) and its special attribute is sudden attack of uncontrollable savagery (matha). It has also a trunk which is seldom at rest (shifting thoughts—Mind.)

Now by the sacrifice of an elephant is meant the destruction of the evil tendencies attributed to the elephant, (*i.e.*) discard your brute-force in your conduct, become purer in appearance and thought, widen your angle of vision and understanding by learning and right discourse, be quick in right action and be devoid of the uncontrollable passion (matha). Finally, do not be restless wandering hither and thither in thought, but be at peace and fixed straight towards the Divine within you—Control the mind. Sacrifice the elephant within you and become light, pure, wise and at *samadhi* all of which collectively and individually is nothing but Bliss-Supreme.

(3) Buffalo (Mahisha-Bali). This is a rude and dark

animal which is all anger and of irritable temperament. Simply wave a red-cloth (representing action) before it and see if you can control it. Brethern! Sacrifice the animal in you by destroying the darkness, ill-temper and anger in you. Let no man's anger (red-cloth) rouse the buffalo in you. Become gentle and forbearing that thou may taste the bliss within.

May the Goddess (Mahisha-sura-Mardani) destroy the Mahisha (buffalo) in you.

Note :—Mahisha-sura is an allegorical expression of this aspect of evil in us.

(4) Goat (Mesha-Bali). An animal though gentle, is a very timid creature, noted for its blindly following one behind the other. We have read of a shepherd in South Africa losing a whole herd of these animals. When one animal while crossing a river over a foot-bridge slipped and fell into the river, the rest of the animals which followed it jumped into the river at the same place where the first one slipped and were all drowned. (The animal usually selected for sacrifice is black signifying impurity).

O! Worshipers of the Divine, sacrifice the goat within you by discarding timidity and blind following. Do not be a coward. Cultivate bravery and valour. Sastras declare that only the brave are fit for the Kingdom of God. Remember the Puranik story of how at Benares, on the banks of the Holy Ganges, Lord Shiva took to Kailas the man who rushed into the surging waters to save Him (Siva) from the seeming drowning when the millions of devotees present were afraid to venture to save the apparent drowning soul and were declared unfit for an abode in Heaven.

Sacrifice the goat within by becoming brave and give up the habit of blind following. Do not do a thing because your fore-fathers did it or that so many big men do it or the so-called Sastras say so. Let your reasoning be your guide.

Pick up the valuable pearls, sponges and gems (Truths to guide you) from beneath the sastric oceans. In the study of the sastras do not be carried away by the undercurrents of blind following that sweep you away from Truth, and monstors of wrong interpretation and doubt. Take the guide of saints and sages and men of wisdom who reveal to you the hidden truths in the ocean of the sastras. Beware of the thieves (ignorant) who know not where the gems are to be found and how to acquire them, but lead you to unknown places and leave you in peril only to plunder you. Many of the so-called acharyas and pujarees of the present day who are generally not well versed and even if versed lack in right understanding, and who are bigotted, superstitious or lacking in courage to set you on the right path, are only like the thieves who prey upon the innocent or the uncultured on the onward path of real progress to the realm of mother Divine. Sacrifice the mesha temperament in you!

(5) Pig (Varaha-Bali)—This is also a dark coloured and dirty animal which always grunts and resembles a greedy or gluttonous man. It is also known as a blind charger rushing desperately at its opponents and very rude in its temperament.

Purify yourself by freeing from greed and gluttony (enjoyment of worldly pleasures) and from attacking blindly any Truth revealed to you for your guidance and conduct. Steady yourself and understand Truth with a calm and serene attitude. Then only the Truth behind all sastric teachings and the name and form expressed in so many Deities and religions presented before you can be realised ; in other words —realisation of Anand symbolised in the form of the Mother. Sacrifice thine *Varaha* within so that thou mayest be purified.

(6) Cock-fowl—(Moorka or Kukkuda-Bali). Though this beautiful creature is not offered as a sacrifice in the north, it is a common form of sacrifice in the South. Though it looks very

bright with so many colours yet its general defect is that it is noted for its envious nature and its proud display of its own self. A proud and vain man is often compared to a cock which shows itself prominently on house tops and crows. Even in these respects, it resembles men, who though educated and are in good position in society are given to vanity, pride and enmity, which are pitfalls in the spiritual progress of men, and disrupts society in worldly affairs. By the offer of this sacrifice is meant the purification of oneself free from these evils and living in harmony with the world as to secure peace for all. Peace—Bliss—Anand.—Om.

It is by acquiring strength and blessing by such sacrifice offerred to Durga (Mother Divine) that the five Pandavas (the five Indrias—senses) wedded to a common wife Drupadi (Mind—Manas) with the help of Sree Krishna (the wise Atman —Divine principle in man) won over the Kouravas, (the mighty evils) born with and before the Pandavas whose kingdom of righteousness was plundered and who were thrown in exile. Understand also how the Pandavas (Indrias) became powerless when the (Atman) Sree Krishna fell and was passing away. This is the great teaching underlying the famous epic and other Sastras.

Our ancients have left us in possession of valuable Truths for our guidance which we are unable to realise by our apathy and inborn darkness. May the Mother Divine slaughter the demon in us and free us from the clutches of darkness that we may realise and feel Her Shining Jothi (Light)—Bliss (Anand) —May peace reign over all creatures.

The Place of Animals in Religious Thought.

BY

The Rev. WILL HAYES.

(A Lecture given at 15, St. James's Place, London.)

THIS subject could be approached in several different ways. I might have taken different animals and shown how they have figured in religious thought, particularly, perhaps the cow. I once gave five full hours' lectures on cows and the part they have played in Religion. I might have taken the dog, or the horse, in the same way. I might have begun right at the beginning and shown how animal symbolism figured in trial customs. In other words, I might have dealt the whole time with Totemism. I might have taken the religions separately, showing how each in its turn has given a place to animals. Or I might have taken the Bibles of the world, showing how in each of them there is something said about animals. But it seemed to me that the most profitable method of approach would be to describe my own book, *The Stamper of the Skies*, and give you some idea of what it is about; to encourage you to study Comparative Religion, and so find out for yourselves something about the place of animals in religious thought.

The idea of this book came to me a few years ago, when I read something that was written by Dr. Alfred Martin, the great ethicist. He pointed out that the ethical content of the Decalogue was in every Bible, but that we really needed some additional commandments, beyond the ten familiar ones. The world very badly needs four particular commandments. I need not mention them now, because that is not my subject.

But one of them is the commandment of kindness to animals; that ought to be one of the commandments in all religions, and Dr. Martin points out the fact that it might very well be added to the ten, with another three. It gave me an idea. I followed up this thought, and I discovered that in all the great religions there was definite teaching about animals. I found that the Bibles of the world were mutually helpful, and and what one lacked another supplied, and that the whole are a reflection of the world's noblest thought. So I decided to follow up this one idea of kindness to animals in the various Bibles.

My first stumbling block is with Christianity. I so often stumble where Christianity is concerned, and I did on this occasion. You know, every year, about Epsom week, there is a story revived about kindness to animals—a Sunday School story. "And so," said the teacher, to her class of infants, "the shepherd found the poor little lamb at last. It was almost dead with cold and hunger. He gave it all the milk he had brought, and then he took off his own coat and wrapped it round the shivering little creature. Wasn't that kind of him? I wonder if any of you children know any other story of a man who was so kind to animals as that?"

"Please, teacher," piped one little child, "my father is."

"I am very glad to hear it," replied the teacher, who had expected to have to go on with her monologue, and was glad that interest had been aroused. "Tell us about it."

"Please, teacher, father came home last night, and I heard him tell mother that he had put his shirt on a horse that was scratched!"

Now, that is almost the extremity to which Christians are reduced when they try to find something in the New Testament about kindness to animals. Almost, I say; not quite. For the average Christian—and I refer now to the fundamentalist—the average, fundamentalist Christian is not satisfied

with the fact that Love is the keynote of the New Testament, that Love is the teaching of Jesus. He must have a text; he must have some words he can quote. Not very long ago I attended a meeting on the subject of present day cruelty, when a retired Brigadier-General was in the Chair. In his opening remarks, this Chairman said he based his opinions on the Bible, and on the Bible alone. Jesus, he said, obviously believed in kindness to animals, because when he sent for the ass for his triumphal entry into Jerusalem, he told his disciples to bring also the colt, the foal of the ass. It would have been cruel, said the Brigadier-General, to separate the foal from the ass. That was the best he could do for a text, and he said his whole faith was based on that!

Let us examine this text. If you have read your New Testament carefully, you will know that the other gospel writer mentions only one animal. But the writer of Matthew's Gospel was concerned above everything else with proving that Jesus was the Jewish Messiah, and that many passages in the Old Testament referred to Him, and in the book of Zechariah he had discovered a snatch of poetry:—

> "Tell ye the daughter of Zion,
> Behold thy King cometh unto thee,
> Meek, and riding upon an ass,
> And upon a colt, the foal of an ass."

and he must make this fit into his account, so that he can say:—

> "All this was done that it might be fulfilled as was spoken by the prophet."

Unfortunately, he did not understand Hebrew poetry, which depends for its effect upon parallelism; so he missed the fact that the two lines I have just quoted:—

> "Meek, and riding upon an ass,
> And upon a colt, the foal of an ass,"

refers only to one animal. The account goes on:—

> "And the disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon."

In other words, we have the ridiculous picture of Jesus riding into Jerusalem on two donkeys !

And so it meant, that, if this writer had known Hebrew as well as he knew Greek, the Brigadier-General would have been deprived of his illustration, and, according to his own statement, of his faith.

You see how difficult it is when people have only one Bible ! But if our friends would only use the Larger Bible, they would have no dearth of beautiful texts with which to back up their good work. There is one in the Jewish scriptures—that is in the Old Testament—"Thou shalt not muzzle the ox when he treadeth out the corn." There is another in a Hindu Bible :—

"The heartless one who would carelessly trample on a worm is darkly alienated from God."

Another is Persian :—

"If you do not realise the state of the ant under your foot, know that it resembles your own state under the foot of an elephant."

Another, Chinese :—

"*Of all loving qualities, loving compassion is the noblest. All men have in them feelings of mercy and they may be cultivated. Do not frighten sleeping birds, nor kill those with young, nor break eggs unnecessarily. Do not kill a bird three springs old ; the little ones in the nest are waiting the father's and mother's return. Be humane to all animals, even insects. Harm not even plants or trees. One who shot at a stag and hit his own son, while he was grieving, heard a voice say, "The stag loves his child as you love yours.*"

And it is all summed up in the Buddhist's bold declaration of the unity of all life, crystallised in one of the Five Good Rules, as rendered by Sir Edwin Arnold :—

"Kill not, for pity's sake, and lest ye stay
The meanest thing upon its upward way."

That was the beginning of the work which led to *The Stamper of the Skies.* In odd hours, for several years, I compiled this

Bible for animal-lovers. The book is made up of passages drawn largely from the Bibles of the world. There are ten different groups of passages, all classified under headings, in which the word "friend" occurs—"mitra" in Sanscrit. There is a legend in India to the effect that this word "friend" or "mitra" had a divine origin. It was created for the salvation of mankind. My Bible for animal-lovers teaches the doctrine of the unity of all life, which leads to the wider friendship between men and animals.

All the great religions of the world, Hinduism, Buddhism, Christianity, Judaism, Zoroastrianism, Confucianism, Taoism, Islam, have contributed something to this new Bible, and some of the most striking passages have come from religions not so well known—the American-Indian religion, Sikhism, Jainism, and the religions of ancient Egypt and ancient Ireland. And from all countries comes the same teaching—that life is one. As far as animals are concerned, the teaching is well summed up in a short passage from the Koran, which runs :—

> "There is no kind of beast on earth, nor fowl which flieth with its wings but the same is a people like unto you ; unto their Lord shall they return."

I have no special scheme to-night about animals ; I have no special doctrine to further ; I am concerned rather with the general principle that animals have a right on the earth. That they are "people like you." They are children of the earth, just as we are. I am sure that the great improvement in the treatment of animals during recent years—and there has been an improvement is due to the fact that man is realizing his kinship with creation. I know there are still appalling cruelties to be got rid of, cruelties to animals connected with vivisection, with the slaughter of animals for food, with damnable poison gas experiments, with menageries, circuses, blood-sports, films, dog-racing. There are many things that have still to be wiped out. But, on the whole, the feeling of ordinary people for animals is a very real thing. The horrors

to which I have referred will be abolished when all men realise the truth behind the words of Mohammed, that all these animals are a people like unto you.

Of course, there is a danger that some may go to the other extreme and forget that men are animals like unto dogs and horses! There are some dogs and horses that are better off than some human beings; better housed and better fed. And there are some animal-lovers who would be cruel to human beings in their zeal for the rights of animals. Such people always remind me of the story of the little girl who was being thrown to the lions. The little girl looked at the picture for a long time, and then she said, sadly: "Oh, look, mamma; there is one poor lion hasn't got a Christian!" There are people like that! I expect you have some who come to these meetings sometimes—people who would do almost anything to animals on two legs, but are very kind if the animal happens to have four.

So I compiled this book, *The Stamper of the Skies.* The title comes from a poem by W. B. Yeats—I hope you all know it—where Yeats imagines that the different things in creation choose a God.

"I passed along the water's edge below the humid trees,
My spirit rocked in evening light, the rushes round my knees,
My spirit rocked in sleep and sighs; and saw the moorfowl pace
All dripping on a grassy slope, and saw them cease to chase
Each other round in circles, and heard the eldest speak:
Who holds the world between His bill and made us strong or weak
Is an undying moorfowl, and He lives beyond the sky.
The rains are from His dripping wing, the moonbeams from His eye.
I passed a little further on and heard a lotus talk:
Who made the world and ruleth it, He hangeth on a stalk,
For I am in His image made, and all this tinkling tide
Is but a sliding drop of rain between His petals wide.
A little way within the gloom a rœbuck raised his eyes
Brimful of starlight, and he said: The Stamper of the Skies,
He is a gentle rœbuck; for how else, I pray, could He
Conceive a thing so sad and soft, a gentle thing like me?

I passed a little further on and heard a peacock say :
Who made the grass and made the worms and made my feathers gay,
He is monstrous peacock, and He waveth all the night
His languid tail above us, lit with myriad spots of light."

It is a very beautiful poem. Everything in Nature, the moorfowl, the lotus, the rœbuck, the peacock, feels that there is somethihg behind Nature akin to itself—"the Stamper of Skies, He is a gentle rœbuck."

I want to give you some idea of the contents of this "Bible." I could have dealt with it under the various religions. If I had to classify religions according to their contributions to this Bible I should have to place Buddhism first—a very easy first. There is probably more in Buddhism about kindness to animals than in all the other religions put together; beautiful stories about the Buddha in his past incarnations—there are some five hundred of them—when he himself was an animal working his way up to the human level, and thus teaching the idea of kinship; passages from the Buddha's sermons, dialogues as they are called, about kindness to animals; passages from *The Light of Asia*, Sir Edwin Arnold's book on Buddhism, and so on. Hinduism has contributed passages from the Upanishads and the Epics, and from the legends of Krishna, who is associated with animals, particularly with cows. One of the titles of Zoroaster was, "the Protector of Cows," and it is in the Zoroastrian Bible that we find a whole section devoted to the care of dogs. "These Two Dogs of Mine," Ahura Mazda, the great God, says, referring to the house dog and the sheep-dog. He tells the people how they have to care for these two dogs. There are some beautiful passages in the Zend Avesta about animals.

Taoism again is full of beautiful legends, as well as passages from the Book of Chuang Tzu and Kan Ying P'ien, passages which teach a doctrine very similar to that of Buddhism, the doctrine of the unity of all life.

And now I have to make an admission about my researches in connection with Christianity. I started off with the idea that there was nothing, as I told you to-night, in the Christian Scriptures about kindness to animals. It is very difficult to find anything in the New Testament. There are just one or two odd texts that can be interpreted as teaching kindness to animals. But when you come to Christian tradition, and the apocryphal stories about Jesus and Mary and the Saints, you find that Christianity is simply full of this idea of kindness to animals. Indeed, Christianity stands well beside the other great religions. I think the foolishness of Christians has been in closing the Canon of Scripture too soon. They ought to have included in their Canon of Scripture some of the beautiful things that belong to later ages, just as the Buddhists have done; some of those beautiful, legendary accounts of Jesus and of Mary, the great Mother, who figures as the Mother of all creatures in many lovely stories; and then the Saints. The fact that some of these stories have been carried over from Paganism into Christianity need not worry us. The stories are there in Christian tradition to-day. Not long ago, in America, someone was granted a Ph.D. on a thesis on the connection between animals and the Irish Saints. There is so much in the subject that a man was given his Doctor of Philosophy Degree for working out the relationship between animals and such Saints as St. Bridget, St. Ciaran, and other Irish Saints. Perhaps the richest and most beautiful stories in Christian history, outside the story of St. Francis, are to be found in the lives of the Irish Saints. So I gave Christianity a very high place in my Bible, and you will find included many choice passages from these sources. Probably, in point of space devoted to different religions, Christianity would become next to Buddhism. But the passages are not from the New Testament, except for one or two stray texts.

In conclusion, perhaps I can just give you some idea of

the contents of one section of my book. The ten sections cover the different Bibles. If you take the last full section you will find that the first passage is from the Panchatantra, a book of Sanscrit fables. It is a passage which likens the hunter to a second god of destruction, calls him "the bosom friend of death." The same Bible talks about a man setting out to increase his sins by hunting.

Next comes a selection of passages from the Talmud, showing what Jewish teaching, at its best, has to say about animals. It is a revelation for those who do not know what Jewish teaching has been. I hope the new translation of the Talmud that has been brought out will make this, amongst other things, clear, and perhaps the Jews themselves will begin to take notice, just as I would urge the members of every other religion to try to live up to their own Scriptures first. You will find it quite a big job in most cases! This passage, for example, is one of the Jewish prayers :—

> "I give thanks to Thee, O Lord my God and God of my fathers, that Thou hast placed my portion among those who sit in the house of learning and the house of prayer, and didst not cast my lot among those who frequent theatres and circuses."

The next passage is an Egytian prayer, addressed to "The One Whose Hands are Many," showing how the great God of all Life reaches out and touches with his hands every living thing. It is one of the most beautiful prayers in the whole sacred literature of the world.

The next passage in this particular section is a story in the form of a poem, an Afghan folk tale that has grown out of Islam, the tale of a hunter who saved the life of a deer, and who changed his ways. And it was all in response to the prayer, not of the man but of the deer, a prayer, not for herself, but for her young ones :—

> "Yet of thy mercy deign to bless
> The little ones I left at home :
> Twin fawns, still dreaming on their bracken-bed

When I went far to roam,
And wandered careless, where the net was spread.
And yet, O Heaven, how shall they live,
Poor yeanlings, if their mother die?
Their only nourishment am I:
They have no other food beside the milk I give,
And save my breast no warmth at night."

You can read for yourself the rest of the story.

Passage No. 5 in this particular section is made up of two extracts from the *Kalevala*, which is really a Scripture, only it has never been made into a Canon by any Council—the Scripture of ancient Finland. It is an epic poem and has some very beautiful passages about animals. It was this poem that gave Longfellow his metre and some of his ideas for Hiawatha, so I have put, along with it, a passage from Hiawatha.

And the last extract in this section is a fairly long passage dealing with the relationship between animals and the Christian Saints, and finally telling the story of how, through the kindness of the Eternal Father, all the animals got into heaven. It is a story that has come down amongst the French. It is too long to read to you now, but you can read it for yourselves, and it is prefaced by some account of how various Saints, some thirty or so Christian saints, are linked in tradition with particular animals.

Just because this book has been finished and printed I have not stopped collecting passages from the various ancient books about animals. Only to-day, coming along in the train, I was reading Virgil, and I found this passage. The poet had been telling about bees and their ways and he goes on like this:—

"Nothing this and led by these instances, certain have claimed for bees a share of some divine intelligence and a draught of the Springs of Heaven. For God, they say extends through all lands and spaces of sea and depths of sky. From him flocks and herds and men and all the race of wild creatures, each at birth, draw the slender stream of life, to him thereafter all things as surely return, and are dissolved into him again, nor is there place for death; but living they flit to their starry mansions and rise to heaven above."

That was the teaching of Virgil on the subject of animals. You will find a good deal of similar teaching relating to animals in Roman and Greek thought, and it all proves the statement made in my title, that "the Stamper of the Skies, he is a gentle rœbuck." It is just another way of saying "Whither shall I flee from Thy presence? Whither shall I go from Thy spirit?" *All life is one.*

—*Progress To-day*, LONDON.

How shall I a habit break?

As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist,
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil, unhelped alone,
Till the wall is overthrown.

Live thou to-day thy best, and fill
Thy noblest sphere, through good or ill
He need not fear the future way,
Who lives a noble life to-day.

Nemesis!

BY

HENRY J. BAYLIS, F.Ph.S.

"Carrying neither stick nor sword, sympathetic and kindly, the disciple bears love and compassion towards all living creatures."

THERE is little doubt that mankind would have preserved the harmony of Brotherhood—kept free from Warfare —had he been faithful to his God-given trust in the care and protection of the sub-humans. Had he recognized the far-reaching fact that all life is Creator-given, and accepted that Holy Truth the Unity of Life, we would be much happier.

But instead, man has ever been warring against the sub-human kind, ever keeping his mind aggressive towards them, ever shedding their blood to satisfy his palate; ever terrorizing and hounding the gentle stag and hapless fox to death, and —besides these barbaric blood sports for his amusement—vivisecting docile creatures whose only crime is that they are weaker than mankind.

Eva Gore-Booth said:

"You really think they cannot feel like you or I?
Ah me, I know not, yet one said, so legends tell,
'Alas for him who cannot hear the dumb things cry,
How shall he see the Light Invisible?'"

In consequence, when nations have quarrelled and such quarrels became intensified, it has resulted in somewhat similar treatment being meted out to our kind—for it is but one step further from killing animals to killing human beings.

This inhuman practice of war would have ceased with the advent of Civilization had not the continuous injuring and slaughter of the fur, hair and feathered-kind from century to century been the stepping-stone underlying its perpetuation.

The continual manufacture of formidable and ghastly implements for the purpose of slaying innocent sentient animals, and killing or winging beautiful birds, the cowardly devised cruel steel-teeth traps, snares and baits—whether in order to obtain the flesh of their bodies or to appease other desires—this destructive activity instinctively rebounds upon Man himself, individually and collectively, in the manufacture of immense guns, rifles, bayonets, swords, daggers, and multiple kindred weapons, explosives, and bullets, with which to slay in turn his own kind.

Jesus the Christ gave an everlasting humanitarian message to the whole world; when His followers showed a great desire to defend Him against the rabble of ignorant, vindictive, and selfish men, He made a noble stand; He preferred to endure alone, embroiling no party in His danger, trouble and agony of mind.

"When they which were about Him saw what would follow, they said unto Him, 'Lord, shall we smite with the sword?' And one of them smote a servant of the high priest and cut off his right ear. And Jesus touched his ear and healed him"—and gave the startling rebuke: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

Jesus could not slay, nor give sanction to slay. "Thou shalt not kill," was His Father's injunction, and He knew that whether one killed, or gave instructions to kill, there was always joint complicity.

It has often been mentioned that great armaments instead of preventing wars, continually suggest and provoke them.

It is stated that fourteen million of mankind laid down their lives in the cause of War in the nineteenth century alone!

"Major Herbert Evans, of the Ministry of Pensions, addressing Boy Scouts at Southwark, said: '653,000 British Empire Troops had been killed in the war (1914–1918)

" 'If they were laid down in a single line,' he added, 'they would extend a distance of 760 miles. The wounded in a single file erect would make a line of 1,155 miles.' "

To obtain a sure Brotherwood of Mankind we must be a brother not only to mankind, but to all creatures that feel.

Let each one experience the joy of being a living example, and so help to hasten on that desired great and happy event.

" This learned I from the shadow of a tree
That to and fro did sway upon a wall—
Our shadow-selves, our influence, may fall
Where we can never be."

—*The Animals' Champion*, LONDON.

"Lord Hormazde (God) considers them bad, who prevent people from doing good deeds; who destroy cattle life and disregard animal life; who prefer to amass wealth by foul means rather than fair ones; who act contrary to religion and love the power of harmful men."

—*Zarathustra.*

A Bow to the Medical Shrine.

BY

STELLA N. LIEF, D.P., N.D.

ABOUT 200 years ago an English physician discovered a cure for epilepsy. "Take," he wrote, "three drops of blood from the tail of an angry cat; a black cat preferred." What do the doctors do nowadays? They take three pints of blood from a horse of any colour, a horse which has previously been infected with poison. This they declare is a wonderful anti-toxin which is going to rid the world of some so-called incurable disease. Medical men do not seem to realize that the natural condition of the body is one of health, and that every organ of the body is fighting at all times to produce and maintain this ideal condition. A man's bodily condition depends upon his mode of life. If he keeps the laws of health he will be healthy and vital, but if he breaks them he will be diseased. Medical science, instead of telling the ailing person how to live, devises wonderful, mysterious, expensive, dangerous and useless so-called scientific methods of treatment, which will, so it is said, effect a cure, and at the same time enable the patient to carry on with his wrong habits of life. Naturally the person does not get better, he is drugged and fed and inoculated and cut open; eventually and quite naturally he dies, a martyr to the impotency, uselessness and harmfullness of medical practice.

Consider the following quotations from the writings of famous medical men :—Dr. Ramage, F.R.C.S., London, says, "It cannot be denied that the present system of medicine is a burning reproach to its. profession—if, indeed, a series of vague and uncertain incongruities deserves to be called by

that name. . . . I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ." Sir John Forbes says:—"Some patients get well with the aid of medicines, some without, and still more in spite of it." Dr. Benchetrit, a Spanish physician, graduate of the University of Paris, said:—"The great Inquisitor Torquemada was nothing compared with those sincere physicians who really believe in that superstition called vaccination. . . . . There is no greater danger to the liberty of the nation than the ever growing power of the medical profession. . . . . Vaccination is a superstition to scare people and keep them subserviant to the profession. . . . Vaccines and sera are principally responsible for the increase of those two really dangerous diseases, cancer and heart disease. I have been for a long time a serologist and I know what I am talking about. We laugh at the physicians of ancient times who treated their patients with toad skins and bats' brains. Vaccines and sera are not less ridiculous."

The First Departure Towards Evil.

The first departure of modern medicine towards evil was the invention of vaccination by Jenner. Then Pasteur came along; he discovered the presence of bacteria and attempted to trace disease to germs. Ever since his day, practically all investigation of disease has been carried on with the basic idea that germs are the cause of disease. Doctors never hear the other side of the question as it is not taught or investigated in their schools. Medical scientists do not seem to have discovered that the only healing power is within the body, that disease is the result of poisons in the blood stream, and that the symptoms we see and feel are simply and solely a natural effort of the great curative powers to restore a normal condition to the body. Medical science suppresses the symptoms,

prevents the action of the curative processes, and imagines in its ignorance, and blindness that the disease is cured. The disease is not cured ;. the symptoms are suppressed, but the poisons are within the body, imprisoned within its innermost and most vital regions. The orthodox treatment of disease is a colossal delusion, a crime against the body. The idea that, by the balancing of poisons within the body, health can be restored, and also the idea that, by the giving of diseases in mild forms, more virulent forms may be prevented, are at the bottom of all treatment by sera, vaccines, toxin-anti-toxins and so forth. Osteopathy, chiropractic, fasting, dietetics, artificial sunlight treatments were not considered at all by medical science until the interest of the public forced it to investigate a little. On the other hand, mysterious systems, like the transplanting of glands from goats and monkeys, are hailed as wonderful cures.

The Art of Keeping Well.

The medical profession fights disease and studies disease, but it does not understand to any great degree the art of keeping well. The so-called medical cures, unnecessary operations, inoculations and injections are crimes against the human race, and the greatest means of establishing the incurable diseases of civilization. The medical hierarchy has thrust out of sight all knowledge of the cause and cure of disease which is not associated with germs, drugs, anti-toxins, etc. One of the greatest of medical dictates is " you must eat to keep up your strength." In all the history of medical science there has never been a more death-causing factor than this. In disease, eating lowers the strength and abstinance from food increases the energy. Thousands of people have been hurried into the Great Beyond by the ignorance of medical science, which, if injections fail, relies in operations to effect a cure. This is an example of what it did to one man :—It

pulled out his teeth to cure his rheumatism, cut out his tonsils to cure his neuritis, removed his appendix to cure his appendicitis, cut him open to remove a tumour from his stomach, chipped out a piece of bone from his nose to ease his breathing, shot mercury and strychnine into his spine and sera and anti-toxin into his veins. The man is still alive! Is not that a miracle of medical science? But why? oh why! must the medical profession only know such drastic alleviative measures for diseases which the wonderful human body could cure absolutely if left alone. The trouble is that there are too many medicines, too many doctors, too much pasteurized, peptonized and pre-digested food, too much luxury, too many hot baths and hot rooms, too much loudness and ribaldry, too many poses and artificiality, too many snobs and fur coats, too much so-called civilization.

What we want is Nature and harmony, and peace and the open road.

—*The New Life*, LONDON.

" To stop killing is not a negation; it is and of necessity involves the conferment of the gift of life on those who would otherwise be doomed to become the victims of the lust of war."

—*Miss Irene Cook*

"Ahimsa is the Kingdom of Heaven."

Gandhiji Explains the Import of Non-Violence.

TALKS WITH AMERICAN NEGRO DELEGATION

THE meeting with the members of the American Negro Delegation was the first engagement of an important nature undertaken by Gandhiji since the break-down in his health. He could not think of letting them leave our shores without meeting them, and I had the honour one early morning to receive them at Navsari station and to escort them to Bardoli, writes M. D. in the current issue of "Harijan."

It was a privilege to meet these friends, and even a two hours' concentrated conversation with them did not seem to tire Gandhiji, who asked Dr. Thurman all kinds of questions about the American Negroes, in order to acquaint himself a little with his subject before he could talk with them with confidence. One of the best alumni of the Negro Universities, Dr. Thurman explained to Gandhiji, with the cautious and dispassionate detachment characteristic of a professor of philosophy, the various schools of Negro thought. Booker T. Washington represented the economic school which had its place when America was less industrialized than it is to-day and there was more demand for skilled labour. A young man of 34 is now in charge trying to adjust Tuskegee to the new situation. Du Bois, the mulatto representative of the

'Talented Tenth' was still directing part of the intellectual section of the Negroes, teaching Sociology in the Atlanta University, and offering a challenging intellectual solution of the Negro problem through his latest book—Black Reconstruction. He was now editing a big Encyclopædia of the American Negro, giving the entire story of the American Negro from 1619 to the present time. Dr. Thurman explained the State theory of the separate but so-called 'equal' education of the Negro and told how Harvard University in Washington was the only illustration of the Federal Government participating directly in the running of a Negro University, giving 80 per cent. of the expenses of its running. Up to ten years ago the whole of the teaching staff were European, now most of them are Negroes. "The President Dr. Johnson," said Dr. Thurman with kindly emotion, "is one of the greatest of your admirers." He explained how the situation in the Southern States was still difficult, as the flower of the aristocratic Whites were all killed in the War of 1861–64 and as soon as the armies of occupation moved to the North the economic structure was paralysed, leaving the whole structure in the hands the poor Whites who smarted under the economic competition of the Negro.

Is the Prejudice Dying?

"Is the prejudice against colour growing or dying out?" was one of the questions Gandhiji asked. "It is difficult to say," said Dr. Thurman, "because in one place things look much improved, whilst in another the outlook is still dark. Among many of the Southern White students there is a disposition to improve upon the attitude of their forebears, and the migration occasioned by the World War did contribute appreciably to break down the barriers. But the economic question is acute everywhere, and in many of the industrial centres in Middle West the prejudice against the Negro shows

itself in its ugliest form. Among the masses of workers there is a great amount of tension, which is quite natural, when the White thinks that the Negro's very existence is a threat to his own."

"Is the union between Negroes and the Whites recognized by law?" was another question. "25 States have laws definitely against these unions, and I have had to sign a bond of 500 dollars to promise that I would not register any such union," said Mr. Carrol who is a pastor in Salem. "But," said Dr. Thurman, "there has been a lot of intermixture of races as for 300 years or more the Negro woman had no control over her body."

But it was now the friends' turn to ask, and Mrs. Thurman, nobly sensitive to the deeper things of the spirit, broke her silence now and then and put searching questions. "Did the South African Negro take any part in your movement?" was the very first question Dr. Thurman asked. "No," said Gandhiji, "I purposely did not invite them. It would have endangered their cause. They would not have understood the technique of our struggle nor could they have seen the purpose or utility of non-violence."

Christianity's Influence.

This led to a very interesting discussion of the state of Christianity among the South African Negroes and Gandhiji explained at great length why Islam scored against Christianity there. The talk seemed to appeal very much to Dr. Thurman, who is a professor of comparative religion. "We are often told," said Dr. Thurman, "that but for the Arabs there would have been no slavery. I do not believe it." "No," said Gandhiji "it is not true at all. For the moment a slave accepts Islam he obtains equality with his master, and there are several instances of this in history." The whole discussion led to many a question and cross-question during which the

guests had an occasion to see that Gandhiji's principle of equal respect for all religions was no theoretical formula but a practical creed.

Now the talk entered on a discussion which was the main thing that had drawn the distinguished members to Gandhiji.

Non-Violence.

"Is non-violence from your point of view a form of direct action?" inquired Dr. Thurman. "It is not one form, it is the only form," said Gandhiji. "I do not of course confine the words 'direct action' to their technical meaning. But without a direct active expression of it, non-violence to my mind is meaningless. It is the greatest and the activest force in the world. One cannot be possibly non-violent. In fact 'non-violence' is a term I had to coin in order to bring out the root meaning of Ahimsa. In spite of the negative particle 'non," it is no negative force. Superficially we are surrounded in life by strife and bloodshed, life living upon life. But some great seer, who ages ago penetrated the centre of truth, said: It is not through strife and violence, but through non-violence that man can fulfil his destiny and his duty to his fellow creatures. It is a force which is more positive than electricity and more powerful than even ether. At the centre of non-violence is a force of which is self-acting. Ahimsa means 'love' in the Pauline sense, and yet something more than the 'love' defined by St. Paul, although I know St. Paul's beautiful definition is good enough for all practical purposes. Ahimsa includes the whole creation, and not only human. Besides love in the English language has other connotations too, and so I was compelled to use the negative word. But it does not, as I have told you, express a negative force, but a force superior to all the forces put together. One person who can express Ahimsa in life exercises a force superior to all the forces of brutality.

Q. And is it possible for any individual to achieve this?

Gandhiji: Certainly. If there was any exclusiveness about, it, I should reject it at once.

Q. Any idea of possession is foreign to it?

Gandhiji: Yes, It possesses nothing, therefore it possesses everything.

It is possible.

Q. Is it possible for a single human being to resist the persistent invasion of the quality successfully?

Gandhiji: It is possible. Perhaps your question is more universal than you mean. Isn't it possible, you mean to ask, for one single Indian for instance to resist the exploitation of 300 million Indians? Or do you mean the onslaught of the whole world against a single individual personally?

Dr. Thurman: Yes, that is one of the question. I wanted to know if one man can hold the whole violence at bay?

Gandhiji: If he cannot, you must take it that he is not a true representative of Ahimsa. Supposing I cannot produce a single instance in life of a man who truly converted his adversary, I would then say that is because no one had yet been found to express Ahimsa in its fulness.

Q. Then it overrides all other forces?

Gandhiji: Yes, it is the only true force in life.

"Forgive now the weakness of this question," said Dr. Thurman, who was absolutely absorbed in the discussion. "Forgive the weakness, but may I ask how are we to train individuals or communities in this difficult art?

Gandhiji: There is no royal road, except through living the creed in your life which must be a living sermon. Of course the expression in one's own life presupposes great study, tremendous perseverance, and thorough cleansing of one's self of all the impurities. If for mastering of the physical sciences you have to devote a whole life-time, how many lifetimes may be needed for mastering the greatest

spiritual sorce that mankind has known? But why worry even if it means several lifetime? For if this is the only permanent thing in life, if this the only thing that counts, then whatever effort you bestow on mastering it is well spent. Seek ye first the Kingdom of Heaven and everything else shall be added unto you. The Kingdom of Heaven is Ahimsa.

Self-Immolation.

Mrs. Thurman had restrained herself until now. But she could not go away without asking the question with which she knew she would be confronted any day. "How am I to act, supposing my own brother was lynched before my very eyes?"

"There is such a thing as self-immolation" said Gandhiji. "Supposing I was a Negro, and my sister was ravished by a White or lynched by a whole community, what would be my duty?—I ask myself. And the answer comes to me: I must not wish ill to these, but neither must I co-operate with them. It may be that ordinarily I depend on the lynching community for my livelihood. I refuse to co-operate with them, refuse even to touch the food that comes from them, and I refuse to co-operate with even my brother Negroes who tolerate the wrong. That is the self-immolation I mean. I have often in my life resorted to the plan. Of course a mechanical act of starvation will mean nothing. One's faith must remain undimmed whilst life ebbs out minute by minute. But I am a very poor specimen of the practice of non-violence, and my answer may not convince you. But I am striving very hard, and even if I do not succeed fully in this life, my faith will not diminish."

Mrs. Thurman is a soulful singer, and Dr. Thurman would not think of going away without leaving with us something to treasure in our memory. We sat enraptured as she gave us the two famous Negro spirituals—'Were you there, when they crucified my Lord,' and 'We are climbing Jacob's

ladder '—which last suited the guests and hosts equally, as it gave expression to the deep-seated hope and aspiration in the breast of every oppressed community to climb higher and higher until the goal was won.

The Parting.

And now came the parting. " We want you to come to America," said the guests with an insistence, the depth of love behind which could be measured as Mrs. Thurman reinforced the request with these words: " We want you not for White America, but for the Negroes; we have many a problem that cries for solution, and we need you badly." " How I wish I could," said Gandhiji, " but I would have nothing to give you unless I had given an ocular demonstration here of all that I have been saying. I must make good the message here before I bring it to you. I do not say that I am defeated, but I have still to perfect myself. You may be sure that the moment I feel the call within me I shall not hesitate."

Dr. Thurman explained that the Negroes were ready to receive the message. " Much of the peculiar background of our own life in America is our own interpretation of the Christian religion. When one goes through the pages of the hundreds of Negro spirituals, striking things are brought to my mind which remind me of all that you have told us to-day."

" Well," said Gandhiji, bidding goodbye to them, " if it comes true it may be through the Negroes that the unadulterated message of non-violence will be delivered to the world."

The Wageless Silent Toilers and our Treatment of them.

IF one goes through the bazaars in an ordinary town or city here, and notices the working animals passing along, he will often see the animals, such as donkeys, mules, horses, and oxen, with great sores on their necks from heavy, ill-adjusted loads, being unmercifully urged to move faster by having their tails twisted.

(1) Perhaps there is no animal so thoroughly misunderstood as the donkey. His very name has become a term of reproach, which is undeserved and comes from our own ignorance of his real character. Because the animal is a poor donkey, most owners imagine that he requires no rest and can be worked unceasingly from morning till night.

(2) Many a tonga-and-horse driver seats more than the legal number of passengers in the tonga, and then cruelly beats the poor animal to hurry at a quicker pace than is within his physical capacity, and this you can plainly see by his *straining muscles* and *slipping feet.*

(3) Similarly, the hard-working, patient oxen are seen here and there often with great sores on their necks, dragging so heavily-loaded, ill-fitted, primitive carts that no account is taken of the rough roads the animals are to travel. Many drivers do not know that "it is the last straw which breaks the camel's back. So let us be careful not to load an animal beyond his capacity, and a little care on this point may not only prevent overstrain and other sufferings, but will also ensure the best work being obtained from the animal.

(4) It is a still more pitiful spectacle to find aged decrepit working animals turned out from their homes after a life of

faithful service, to wander about with gaping wounds on the roadside, eating filthy refuse and drinking sewage, until death in Mercy releases them. **Such daily scenes of cruelty and indifference to suffering cannot but react seriously upon the plastic minds of our children.**

Thinking persons should not throw this great question of the animal's treatment to oblivion. If we are practically imbued with a measure of our boasted chivalry it is not possible for us to evade the admission that we are bound also to act justly towards the dumb servitors below us. Some moments of our life may well be spent in doing something that can be done towards preventing their avoidable sufferings. For their contribution towards the maintenance, improvement and advancement of our health, wealth and civilization is several times greater in comparison with the petty food and shelter supplied them.

An incalculable mass of laborious service is daily and hourly performed for the benefit of mankind in every town and country in the world, at the cost of unspeakable suffering to these industrious toilers. **Are there not human obligations towards these wageless workers?** Will the generous-minded citizens of the enlightened Republics of the future continue to profit by the stupendous advantages of animal co-operation without conceding that they owe these patient honest labourers some consideration in return? It may be news for some of us that animals have any claim on our sense of justice. Yet it is conceivable that the FATHER OF ALL LIFE regards our stewardship as free, *free from the duty of doing justice.* To deny the animals their reasonable claim to sufficient food, adequate shelter, due care, veterinary assistance and kind treatment, is to betray the ethical and spiritual superiority of the human race.

It is, therefore, not asking too much to insist that a Branch of "The Society for The Prevention of Cruelty to Animals"

shall be started in every district to do some humane work along this line as well, since there are already plenty of Courts, Tribunals, Executive Officers, Judges and Religious Bodies and other Charitable Institutions all over the country to constantly look after the welfare of humanity.

BHAGAT RAM,

Secretary of The Animals' Friends' Society,

Ludhiana.

"Advocates of violence arm themselves with lethal weapons, whereas, the advocates of Non-violence equip themselves with Compassion and Self-control."

—*Kaka Kalelkar.*

"The same Power formed the Sparrow,
That fashioned Man—the King;
The God of the whole gave a living soul,
To furred and to feathered thing."

—*Ella Wheeler Wilcox.*

Activities of the League.

From 1st January to 30th April 1936.

During the first four months of the year, 98 public meetings were held in different places in the city of Madras, when one or more of the propagandists of the League—Messrs. T. S. Sripal, P. Velayudham and Swami Krishnananda—delivered instructive lectures on several humanitarian subjects.

* * *

On Tuesday, the 21st January, Mr. C. S. Mallinath delivered a speech on *Ahimsa* in Sadhu Narayana Desigar Madalayam, Tiruvottiyur High Road, Madras.

* * *

A general body meeting of the League was held at 7 p.m. on 22–1–1936 in the Sthanakvasi Jain Prayer Hall, Mint Street, Madras. Mr. Champalalji, one of the Vice-presidents presided. A resolution expressing condolence at the demise of H. M. King George V was passed and communicated to H. E. the Viceroy. The report of work and the accounts of the League for 1935 were read to the meeting and unanimously adopted. The office bearers for the current year were elected and Rs. 6000 were sanctioned for expenses during this year.

* * *

A branch of our League was opened at Royapuram by Seth Briddhichandji Murlecha on 26–1–36. Messrs. Devsee Moolchand, Hony. Secretary of the League, C. S. Mallinath, Venugopal Chettiyar, Viswalinga Nayanar, T. S. Sripal and Swami Arunagirinathar took part in the function.

* * *

Another branch of the League was opened at Washermanpet on 2–2–36 by Seth Briddhichand Murlecha. Messrs.

T. Shanmugam Pillai, Vice-President, Chengleput Dist. Board, Pandit Vadivelu Chettiyar, C. S. Mallinath, B. Satyamurthi, and Lokanatham Fillai spoke on the occasion.

* * *

Trichy.

In connection with the Puthur Kulumiyayi festival in which hundreds of young kids are offered in sacrifice, Mr. T. S. Sripal, the propagandist of the League, went to Trichy on 2–3–36 and carried on propaganda at Uraiyur, Puthur, Varahaneri, Big Bazaar Street, and several other places. The members of the Tennur Humanitarian League very ably enacted the drama "Kaliyugaprahladan" written by Mr. Sripal in the Trichy Municipal Public Hall under the presidency of Dr. T. V. Saminatha Sastriar. As a result of the propaganda, many lives were saved.

* * *

Tirukkattupalli.

On 21–2–36 the members of the Bharat Devi Bala Vinodha Sabha enacted the drama "Bala-sundaram or the Horror of Sacrifice." The same drama was once again staged by the members of the Tanjore Taluk Congress Commitee in the Nehru Vilas Theatre on 7–3–36 in the presence of Dr. Srimathi Lakshmishankar of Kallidaikurichi and Mr. T. S. Sripal, in aid of the local Adi-dravida poor students. The same evening Mr. T. S. Sripal delivered a lecture on "Worship of minor deities and on the Ignorance of offering animal sacrifices." Dr. Lakshmishankar presided.

* * *

Onbathuveli.

At the request of Mr. N. Yagnarama Iyer, B.A., L.T., the secretary of the Tirukkattupalli Theosophical Lodge, Mr. Sripal went to Onbathuveli and delivered a lecture on "Minor deities and their worship."

* * *

Sholavaram.

It was customary to offer many goats and buffalœs in sacrifice to the village goddess at Sholavaram in North Arcot District every year during its *Jathra*. This year, as a result of the propaganda done by Mr. T. S. Sripal, about twenty-five goats and seven buffalœs were saved from sacrifice.

* * *

Walajah Road.

During the festival Sri Ekambareswar at Walaja Road, Mr. T. S. Sripal went there and delivered a speech on the evils of animal sacrifice on 2–4–36.

* * *

Singaperumal Koil

A humanitarian League was opened at Singaperumal Koil on 12–4–36 by Mr. C. S. Mallinath. Messrs. T. Shanmugham Pillai, Vice-President, Chingleput District Board, T. S. Sripal and S. Krishnananda spoke on several humanitarian subjects.

* * *

Tiruvottriyur.

To do propaganda against animal sacrifice in the Thiagarajaswami Temple at Tiruvottiyur the propagandists of the League worked day and night from 15th to 20th of April. Public meetings were held in front of the temple every evening when appeals were made to the people to give up sacrifice. Messrs. T. S. Sripal, B. Satyamurthi, S. Krishnananda, Pandit Vadivelu Chettiyar, Swami Arunagirinathar, and several others addressed the meetings. Mr. T. S. Sripal, in order to move the feelings of the people, fasted for five days on his own responsibility. It is to be regretted very much that his penance and sacrifice could not move the hearts of the people. But we believe that this will bear fruit in the near future.

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---

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